



TAKEIR AL-MUSHRIKIN UPON ONE LEVEL OR UPON MULTIPLE LEVELS?"

&

DIFFERENT LEVELS OF THE MUTAWAQQIFIN (REFRAINERS) OF TAKEIR AL-MUSHRIKIN

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Chapter 4

Takfir al-Mushrikin

(Part 2)

In this chapter, we will continue the discussion, with the help of Allah (*ta'ala*), regarding two issues:

The first: “Is all of *takfir al-mushrikin* upon one level or upon multiple levels?”

The second: We will make mention of the different levels of the *mutawaqqifin* (refrainers) of *takfir al-mushrikin*...

We will now begin with the first issue: “Is all of *takfir al-mushrikin* upon one level or upon multiple levels?”

The answer: The words of the people of knowledge have stipulated that *takfir* is a *hukm shar'i* upon different levels dependent on two matters:

The first: how strongly established it is in the *Shar'*; meaning, how clear and apparent is the *shar'i* evidence for the *kufr* of

so-and-so from the people, and it is what is known as knowing the *hukm*...

The second: how firmly established it is that the specific individual who fell into *shirk* and *kufr* is, and it is what is referred to as knowing the *hal* (the reality). And it is by seeing, or by hearing, or by the testimony of witnesses...

Indeed, Shaykhul-Islam ibn Taymiyyah (*rahimahullah*) said, “*Takfir* is a *hukm shar‘i* which renders someone’s wealth permissible to take, his blood permissible to shed, and sentencing one with abiding in the Fire. Thus it is taken how the rest of the *shar‘i* rulings are taken. At times it is perceived to be certain, sometimes highly assumed, and at other times hesitation occurs in it. Whenever hesitation comes, refraining from *takfir* is given precedence, while rushing into *takfir* occurs habitually with those whom are overcome by ignorance.”⁸¹

That opposes the claim of those who say that all types of *kufr* and *shirk* are upon one level and that it is to be known by both the knowledgeable and the ignorant. There is no doubt in the invalidity of this claim and its opposition to what has been stated by the people of knowledge with regards to this

⁸¹ *Bughyah al-Murtad*, p. 345.

issue. Rather, it even clashes with the texts which state that some types of *kufr* are worse and more severe than others.

He (*ta'ala*) said, "They were nearer to disbelief that day than to faith."⁸² And He (*ta'ala*) said, "Indeed, the postponing [of restriction within sacred months] is an increase in disbelief."⁸³ And He (*ta'ala*) said, "Those who disbelieved after their belief and then went on increasing in *kufr*..."⁸⁴ And He (*ta'ala*) said, "The bedouins are more severe in *kufr* and *nifaq*."⁸⁵

As for the second issue, and it is: the varying levels of the *mutawaqqifin* in *takfir al-mushrikin*...

So we say: Verily, with regards to the *mutawaqqifin* in *takfir al-mushrikin* there are varying levels dependent on the strength of the *shar'i* evidence and the apparantness of the *kufr* or *shirk*...

Shaykh al-Mujaddid Muhammad ibn 'Abdil-Wahhab (*rahimahullah*) said, "Those *tawaghit* whom the people believe in, commend, and order the people with, from the people of al-Kharaj and other ones well-known and famous to all; they are all *kuffar* apostates from Islam. And whoever argues for

⁸² Al 'Imran: 167.

⁸³ At-Tawbah: 37.

⁸⁴ Al 'Imran: 90.

⁸⁵ At-Tawbah: 97.

them, or rebukes whoever makes *takefir* of them, or claims that their actions - although wrong - does not take them to *kufr*, then the least one can say about this defender is that he is a *fasiq*. His advice is not taken, nor his testimony, and *salah* is not performed behind him.”⁸⁶

Consider his statement and how he recognized different levels of the *mutawaqqif* of those *tawaghit*; the lowest level among them is *fisq*. And this confirms that the *mutawaqqifin* of the *mushrikin* have different levels and degrees.

These levels are based on the strength of the textual evidence and how apparent the *kufr* or *shirk* is, regardless of its severity. The *shirk* might be more severe in one case, while it is not as apparent as that which is less severe than it.

An example of that is: the *shirk* of the idol worshiper compared with the *shirk* of the Jahmiyyah. The ruling of *takefir* of the *mutawaqqif* of the idol worshiper is stronger than the ruling of *takefir* of the *mutawaqqif* of the Jahmiyyah because the worship of idols is more well founded in apparentness than that of *tajabbhum*,⁸⁷ even though *tajabbhum* is more severe in *shirk*.

⁸⁶ *Ad-Durar as-Saniyyah*, v. 10, p. 52.

⁸⁷ Publisher's note: It is the creed of the Jahmiyyah which includes, but not limited to, denying the attributes of Allah.

Al-‘Allamah ibnul-Qayyim (*rahimahullah*) said, “Indeed, the *mushrik* who affirms the attributes of the Lord is better than the denying rejector of His perfect attributes... So where is the comparison in maligning and denying the attributes of perfection, from worshiping an intermediary between the True Deity, and a worshipper who seeks nearness to Him by worshiping that intermediary, doing so out of magnifying and honoring Him (i.e., there is no comparison). The disease of this *ta’til* (rejection) is a continual disease which has no cure.”

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And he (*rahimahullah*) said, “The *shirk* of the worshiper of the idols, the statues, the sun, the moon, and the stars, is far better than the ‘*tawhid*’ of those (i.e., Jahmiyyah). Certainly, their (i.e., the idol worshiper, etc.) *shirk* is in *ilahiyyah* while affirming the Creator, His attributes, actions, ability, will, and His knowledge of all things, and the ‘*tawhid*’ of those (i.e., Jahmiyyah) is in denying His *rububiyyah*, *ilahiyyah*, and all His attributes. Thus this *shirk* is the worse type, and the more a person increases in *ta’til*, the worse his *shirk* becomes.”⁸⁹

Based on what has past, we will begin mentioning the various levels of those *mutawaqqifin* of the *mushrikin* or *kuffar*

⁸⁸ *Ad-Da wad-Dawa*, p. 144.

⁸⁹ *Mukhtasar as-Sawa‘iq al-Mursalah*, p. 186.

according to how apparent the evidences are for their kufr, relying on the speech of the people of knowledge for that.

The first level: whoever refrains [from *takefir*] in regards to whose *kufr* is known by necessity from the *din* of the people of the religions; from which is:

First: whoever refrains [from *takefir*] of Iblis, Fir‘awn, or of whoever claims divinity for himself or others.

Shaykhul-Islam ibn Taymiyyah (*rahimahullah*) said about *takefir* of whoever does not make *takefir* of Fir‘awn, “Verily, this is knowledge known by necessity from the *din* of the people of the religions. The *Muslimin*, the Jews, and the Christians know that Fir‘awn was from the most disbelieving creations in Allah.”⁹⁰

Second: whoever refrains [from *takefir*] of the idol worshiper, even if he affiliated himself to Islam.

Shaykhul-Islam ibn Taymiyyah (*rahimahullah*) said with regards to *takefir* of whoever validates the worship of idols, “And whoever does not make *takefir* of them, then he is more

⁹⁰ *Majmu' al-Fatawa*, v. 2, p. 125.

disbelieving than the Jews and Christians, as even the Jews and Christians make *takfir* of the idol worshipers.”⁹¹

Ibnul-Wazir as-San‘ani (*rahimahullah*) said, “There is no doubt that whoever doubts in the *kufr* and does not make *takfir* of the idol worshiper, that it is obligatory to make *takfir* of him, and there is no other reason except that his *kufr* (i.e., the idol worshiper) is known in the *Din* by necessity.”⁹²

The ruling of the *mutawaqqif* in relation to this level is *kufr*, and there is no excuse of ignorance for whomever the Prophetic proof has reached.

The second level: whoever refrains [from *takfir*] in regards to whose *kufr* is known by necessity in the *Din* of the *Muslimin* in particular; such as whoever refrains [from *takfir*] of the Jews, Christians, or whoever differs from the *Din* of Islam.

Qadi ‘Iyad (*rahimahullah*) said, “We make *takfir* of whoever does not make *takfir* of anyone who follows another *din* other

⁹¹ *ibid*, v. 2, p. 127.

⁹² *Ar-Rawd al-Basim*, v. 2, p. 509.

than the *Millah* of the *Muslimin*, or stops short regarding them, or doubts [their *kufr*], or validates their way.”⁹³

And Shaykhul-Islam ibn Taymiyyah (*rahimahullah*) said, “Whoever does not make it prohibited to follow the religion of the Jews and Christians after he (*sallallahu ‘alayhi wa sallam*) was sent, rather, whoever does not make *takfir* of them and does not have enmity towards them, is not a Muslim by the consensus of the *Muslimin*.”⁹⁴

The ruling of the *mutawaqqif* in this level is *kufr*, and there is no excuse of ignorance for whomever the Prophetic proof has reached.

The third level: whoever refrains [from *takfir*] of whoever ascribes to Islam and fell into *shirk* or *kufr* that there is a consensus regards to the disbelief of whoever fell into it; and those [who refrain from *takfir*] are upon different levels:

The first from the third level: the one who does not have a *tawil* with him. In this case, he is to be explained to and shown either the reality [of those who fell into the agreed upon *shirk* or *kufr*], or the *shar’i hukm* regarding them, or both their reality and *shar’i hukm*. This is in accordance with how

⁹³ *Asb-Shifa bi Ta’rif Huquq al-Mustafa*, v. 2, p. 286.

⁹⁴ *Majmu’ al-Fatawa*, v. 27, p. 464.

widespread and apparent the *shirk* is and how clear the reality is for the *mutawaqqif* in regards to them. If after that, one still refrains, then he is a *kafir*. And if their reality and *shar'i hukm* is already apparently clear, then the one who refrains [from *takfir*] is judged with *kufir* without any explanation.

Shaykhul-Islam ibn Taymiyyah (*rahimahullah*) said about a sect from the Batiniyyah, “The one who has a good opinion of them and claims to be unaware of their reality, then their reality is clarified to him, if he does not disassociate himself from them and openly reject them, he is to be judged as being from them.”⁹⁵

Thus look to how Shaykhul-Islam restricted *takfir* of the one who refrains [from *takfir*] regarding that sect upon his knowing their reality.

Shaykh Sulayman ibn ‘Abdillah (*rahimahumallah*) said with regards to some apostates in his time, “If someone doubts their *kufir* or is ignorant of their *kufir*, it is to be clarified to him using evidences about their *kufir* from the Book of Allah and the Sunnah of His messenger (*sallallahu ‘alayhi wa sallam*). After that, if he doubts or hesitates, then he is a *kafir*.”

⁹⁵ *ibid*, v. 2, p. 133.

according to the agreement of the scholars, since the one who doubts the *kufr* of a *kaafir* is himself a *kaafir*.”⁹⁶

Notice here that Shaykh Sulayman stipulated explaining and showing the *shar‘i hukm* to the *mutawaqqif* before making *takefir* of him.

Imam Abu Hatim ar-Razi (*rahimahullah*) said about the one who says the Quran is created, “Whoever doubts his *kufr* from those who understand and are not ignorant, then he is a *kaafir*. And whoever is ignorant is taught. So he either complies to the truth of making *takefir* of him, or else *kufr* would be applied.”⁹⁷

In relation to this type, Abu Hatim conditioned teaching the *mutawaqqif* before making *takefir* of him.

Shaykhul-Islam ibn Taymiyyah (*rahimahullah*) said in regards to the Hululiyyah,⁹⁸ “Whoever doubts their *kufr* after knowing their statements and [after] knowing the *Din* of Islam, then he is a *kaafir* like whoever doubts in the *kufr* of the Jews, Christians, and *mushrikin*.”⁹⁹

⁹⁶ *Ad-Durar as-Saniyyah*, v. 8, p. 160.

⁹⁷ *Tabaqat al-Hanabilah*, v. 1, p. 286.

⁹⁸ Publisher’s note: They are a Jahmi sect whose beliefs revolve around the false notion that Allah is everywhere. And He is far above their claim.

⁹⁹ *Majmu’ al-Fatawa*, v. 2, p. 368.

As for this instance, he conditioned informing both the reality and the *shar'i hukm*.

Shaykhul-Islam ibn Taymiyyah (*rahimahullah*) said about the Druze sect, “There is no disagreement in the *kufr* of these amongst the *Muslimin*. Rather, whoever doubts their *kufr* is a *kafir* like them.”¹⁰⁰

Notice in this form that in making *takfir* of the *mutawaqqif*, he did not stipulate the condition of explaining the reality and [*shar'i*] *hukm*. This is due to the apparent reality of this sect and of the proofs indicating their *kufr*.

The second category from the third level: it is the one who has corrupt principles, then comes with a *tawil*. The ruling on him hangs on how apparent and widespread the *kufr* of a specific individual or group and sect is.

Therefore, if the *kufr* is widespread and known, then he is to be considered as a denying obstinate *kafir* hiding behind the guise of his *tawil*. And in other cases and situations there is a dispute on whether he is a *fasiq* or *kafir*.

Shaykhul-Islam ibn Taymiyyah (*rahimahullah*) said regarding a sect of the Batiniyyah, “As for whoever says their statements have a *tawil* that agrees with the *Shari'ah*, then he is to be

¹⁰⁰ *ibid*, v. 35. 162.

considered as one of their heads and leaders. If he was intelligent, then he would know his lie in that which he said, and if he actually believes in that inside and out, then he is more disbelieving than the Christians. And so the one who does not make *takfir* of those (i.e., Batiniyyah) and excuses their statements [of *kufr*] due to *tawil*, would be even further away from *takfir* of the Christians for their belief in the trinity.”¹⁰¹

And he (*rahimahullah*) also said, “And from him (i.e., Imam Ahmad) there are two narrations in making *takfir* of the one who refrains from *takfir* (i.e., those who do not make *takfir* of the Jahmiyyah), and what is correct from the two is that he does not disbelieve.”¹⁰²

Imam al-Bukhari (*rahimahullah*) said, “I have looked into the sayings of the Jews, Christians, and Majus, and I have never seen a people more astray in their *kufr* than them (i.e., the Jahmiyyah), and I consider those who do not make *takfir* of them to be ignorants, except for the one who does not know their *kufr*.”¹⁰³

What is apparent from this statement by Imam al-Bukhari is that he leans towards refraining from *takfir* of those who

¹⁰¹ *ibid*, v. 2, p. 133.

¹⁰² *ibid*, v. 12, p. 486.

¹⁰³ *Khalq Af'al al-'Ibad*, p. 71.

refrain from *takfir* of the Jahmiyyah, which is similar to one of two narrations from Ahmad.

Al-Mardawi (*rahimahullah*) said,

Ibn Hamid in his *usul* mentioned the *kufr* of the Khawarij, Rafidah, Qadariyyah, and the Murjiah, and said, “Whoever does not make *takfir* of those whom we have made *takfir* of, then he is ruled with *fisq* and is abandoned. There are two opinions regarding his *kufr*.” And what he (i.e., ibn Hamid) mentioned, and others besides him from al-Marwadhi, Abu Talib, Ya’qub, and those like them, is that such a person does not disbelieve...

He (i.e., ibn Hamid) said regarding the Mu’tazilah who deny that the heart of the Prophet (*sallallahu ‘alayhi wa sallam*) was taken out and returned [to his body] during the night of the *Isra*, “There are two opinions with regards to their *kufr*,” based on his principle in relation to the Qadariyyah who deny the knowledge of Allah and that it is as an attribute of Him, and based upon [his ruling] of who says, “I do not make *takfir* of the one who does not make *takfir* of the Jahmiyyah.”

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¹⁰⁴ *Al-Insaf fi Ma’rifah ar-Rajih min al-Khilaf*, v. 1, p. 324.

Shaykhul-Islam ibn Taymiyyah (*rahimahullah*) said, “As for the *Salaf* and the leading scholars, they did not dispute amongst each other over not making *takfir* of the Murjah, the Shi‘ah *al-Mufaddalah* (i.e., those who preferred ‘Ali over other *Sahabah* without cursing them), and other [groups of *bida*]. There is no discrepancy in the narrations of Ahmad in not making *takfir*, even though some of his companions differed from what is reported from him or his *madhhab* and mentioned the making of *takfir* of all the people of *bida*’ from those [mentioned] or other than them, contrary to what is reported from him or his *madhhab*; until some of them made those and others remaining [in Jahannam] a general [rule], and this is an error according to his *madhhab* and according to the *Shari‘ah*.”¹⁰⁵

As for the third category from the third level: it is the one who has sound principles, then comes with a *tawil*, as what occurred from some *Sahabah* (*radiyallahu ‘anhum*) in their error in regards to some apostates. When Allah (*ta‘ala*) clarified the mistake of those who made *tawaqquf*, He did not label them with *kufir*.

On authority of ibn ‘Abbas (*radiyallahu ‘anhuma*), that he said,

Some of the people of Makkah accepted Islam but they used to hide their *islam*. Then the *mushrikin* took

¹⁰⁵ *Majmu’ al-Fatawa*, v. 3, p. 351.

them out with them on the Day of Badr. Some were wounded and some of them were killed. The *Muslimun* said, “These companions of ours were *Muslimin* and were forced [to go out], so seek forgiveness for them.” Then the *ayah* came down, “Indeed, those whom the angels take [in death] while wronging themselves - [the angels] will say, ‘In what [condition] were you?’ They will say, ‘We were oppressed in the land.’ The angels will say, ‘Was not the earth of Allah spacious [enough] for you to emigrate therein?’ For those, their refuge is Hell - and evil it is as a destination.” So a message was sent with this *ayah* to those *Muslimin* who remained, and that there is no excuse for them. They then left, but the *mushrikin* followed and caught up with them and dragged them into *fitnah*. Therefore, this *ayah*: “And of the people are some who say ‘we believe in Allah,’” was sent down.¹⁰⁶

Shaykh ‘Abdullah ibn Muhammad ibn ‘Abdil-Wahhab (*rahimahumullah*) said, “Thus Allah revealed this *ayah* and made clear the ruling of those *mushrikin* and that they are from the people of the Fire, even though they professed Islam.”¹⁰⁷

¹⁰⁶ Narrated by at-Tabari in his *tafsir* (v. 9, p. 102) with an authentic chain.

¹⁰⁷ *Ad-Durar as-Saniyyah*, v. 10, p. 241.

Furthermore, it is narrated that the *Sahabah* (*radiyallahu ‘anhum*) disagreed amongst each other with regards to *takefir* of some of the *murtaddin*. When Allah (*ta‘ala*) clarified the *kufir* of those people (i.e. the *murtaddin*), He did not order those who refrained from *takefir* to renew their *islam*.

Indeed, Allah (*ta‘ala*) said, “What is [the matter] with you [that you are] two groups concerning the hypocrites, while Allah has made them fall back [into error and disbelief] for what they earned. Do you wish to guide those whom Allah has sent astray? And he whom Allah sends astray - never will you find for him a way [of guidance].”¹⁰⁸

What is authentic in relation to the reason for its revelation is that the Prophet (*sallallahu ‘alayhi wa sallam*) went out to [the Battle] of Uhud and some people then who were originally with him, left and turned back. The *Sahabah* of the Prophet (*sallallahu ‘alayhi wa sallam*) were split on two opinions concerning them; some said, “We should kill them,” while others said, “Do not.”¹⁰⁹

And it has been authentically reported from Mujahid (*rahimahullah*) that he said,

¹⁰⁸ An-Nisa: 88.

¹⁰⁹ Agreed upon.

Some people came out from Makkah until they reached Madinah. They claimed to be *muhajirun* and then committed *riddah* after that. They asked the Prophet (*sallallahu ‘alayhi wa sallam*) for permission to return to Makkah and to take their goods in order to trade. The believers differed regarding them; some said, “They are *munafiqun*,” and others said, “They are believers.” Then Allah showed their *nifaq* and ordered to fight them.¹¹⁰

It is also narrated from ibn ‘Abbas (*radiyallahu ‘anhuma*) that he said, “There were two groups and the Messenger (*sallallahu ‘alayhi wa sallam*) did not deny anyone from amongst either, then the *ayah* was revealed, ‘What is [the matter] with you [that you are] two groups concerning the hypocrites.’”¹¹¹

Imam at-Tabari (*rahimahullah*) said in his explanation of the *ayah* of His (*ta‘ala*) saying: “What is [the matter] with you that you are two groups concerning hypocrites while Allah has made them fall back [into error and disbelief] for what they earned?” He said,

¹¹⁰ Narrated by at-Tabari with an authentic chain.

¹¹¹ *Tafsir at-Tabari*, v. 8, p. 10.

It means: Allah returned them to the rulings of the people of *shirk*; in that their blood is permissible to be shed and their offspring enslaved.¹¹²

Indeed, Imam at-Tabari gave precedence to the opinion that the reason for the revelation of this *ayah* was concerning a people who apostatized from Islam. He said, after mentioning the different sayings of the *Salaf* regards to the reason for its revelation:

And the first of these opinions is correct. The opinion which stated this *ayah* was revealed in regards to the differing of the companions of the Messenger of Allah (*sallallahu 'alayhi wa sallam*) concerning people who apostatized after Islam from the people of Makkah.¹¹³

Ibn Abi Zamanin (*rahimahullah*) said,

They were people from the *munafiqin* who were in Madinah then left to Makkah. Then they left Makkah to Yamamah for trade, and then they apostatized from Islam and exposed what was in their hearts of *shirk*. Therefore, the *Muslimin* met up with them and were split into two (i.e., two groups) regarding them.

¹¹² *Tafsir at-Tabari*, v. 8, p. 7.

¹¹³ *ibid*, v. 8, p. 13.

Some said: “Their blood is permissible. They are *mushrikin murtaddin*.” Others said: “Their blood is not permissible. They are a people who *fitnah* took hold of.” As a result, Allah (*ta‘ala*) said, “What is [the matter] with you [that you are] two groups concerning the hypocrites.”¹¹⁴

Another proof is what is favored by a group of scholars in that ‘Umar ibnul-Khattab (*radiyallahu ‘anhu*) refrained from *takfir* of those who resisted the *ṣakāh* in the beginning. When Abu Bakr (*radiyallahu ‘anhu*) clarified their *kufir* to him, he agreed with him and was not asked to repent from his refraining in relation to them.

Indeed, it is authentically reported from ‘Umar (*radiyallahu ‘anhu*) that he said to Abu Bakr about the *murtaddin*,

How can you fight the people when the Messenger of Allah (*sallallahu ‘alayhi wa sallam*) said, “I was ordered to fight the people until they say *la ilaha illallah*, so whoever says that, his wealth and self is protected from me except by its right (i.e. accordance to *Shari‘ah*), and their account is with Allah.”¹¹⁵

¹¹⁴ *Tafsir al-Quran al-‘Aziz*, v. 1, p. 393.

¹¹⁵ Agreed upon.

The ruling in this situation is that the *mutawaqqif* is not made *takfir* of initially. Rather, he is ruled with making a mistake. This ruling is based on the fact that *takfir* is from *al-Ahkam ash-Shar'iyyah* (the *Shari'ah* rulings). The ruling of the mistaken *mujtahid* [here] is like the ruling of others besides him where one makes a mistake in *al-Masail ash-Shar'iyyah* (*Shari'ah* issues). If the proofs are then given and clarified to him, his *tawil* cut off, and he still persists in making *tawaqquf* after that, he becomes a *kafir*.

Shaykhul-Islam ibn Taymiyyah (*rahimahullah*) said, “Indeed, *iman* in the apparent widespread obligatory matters being obligatory, and [*iman*] in the apparent widespread prohibited matters being prohibited, is from the greatest foundations of *iman* and principles of the *Din*. The one who rejects them is a *kafir* by consensus. However, the *mujtahid* who errs with regards to some of them is not a *kafir* by consensus.”¹¹⁶

And Shaykh Sulayman ibn Sahman (*rahimahullah*) said, “If it were decreed that a person from amongst the scholars made *tawaqquf* from pronouncing the *kufr* of a person from the ignorant blind followers of the Jahmiyyah or the ignorant blind followers of the grave worshipers, it would be possible for us to excuse him regarding that, by saying he is excusably

¹¹⁶ *Majmu' al-Fatawa*, v. 12, p. 496.

mistaken. We do not say that he is a *kaḥfir* as he is not safe from errors, and the consensus regarding that is certain.”¹¹⁷

The fourth level: whoever refrains [from *takfir*] in regards to whoever falls into *kuḥfr* or *shirk*, and the reason for refraining is a permitted *sharʻi* purpose. So from that is:

(a) Whoever stops [in *takfir*] regarding one who fell into a type of *shirk* or *kuḥfr* that is differed upon whether the doer is expelled from the *Millah*, like leaving *salah*.

(b) From this [level] are those who refrained from those affiliated to *sharʻi* knowledge, with the intent to guard the scholars of the *Muslimin* from *takfir*.

The ruling of the *mutawaqqif* here on these two types is that he is a *mujtahid* who will be rewarded, *bi-ithnillah*. Thus if he was correct he will have two rewards, and if he was mistaken one reward.

Shaykhul-Islam ibn Taymiyyah (*rahimahullah*) said, “Repelling *takfir* from the scholars of the *Muslimin*, even if they were mistaken, is one of the most deserving of the *Shariʻah* purposes. Even if we suppose that by refraining from *takfir* of the speaker - believing that he is not a *kaḥfir* - was for the sake

¹¹⁷ *Kashf al-Anḥam wal-Iltibas*, p. 70.

of protecting and supporting his Muslim brother, this would have been a good *shar'i* purpose. And if in his *ijtihad* he was correct, then he will have two rewards, and if he was mistaken then for him is one reward.”¹¹⁸

Here is an important question, and it is: in which level does the *mutawaqqif* of the grave worshipers fall into?

The answer: The level of the *mutawaqqif* in regards to the Quburiyyah (grave worshipers) differs based upon the apparentness of the *shirk* or belief in the occupant of the grave. No doubt, from it is what is similar to the worshipers of idols or even greater. And from it is what is less than that. And from it is what is restricted to innovations in the *Din*, which does not reach the level of *shirk*.

Shaykhul-Islam ibn Taymiyyah (*rahimabullah*) said,

There are three levels in this *bab* (chapter/section/category): the first: one who calls on other than Allah, whether he is dead or not present, and whether he was from the prophets, righteous, or other than them, and says: “O my master so-and-so help me,” “I seek aid from you,” “I seek

¹¹⁸ *Majmu' al-Fatawa*, v. 35. P. 103.

assistance from you,” or “aid me against my enemy,” and what is similar to this. This is *ash-shirk* with Allah... Worse than that is if says: “forgive me,” or “accept my repentance,” as done by a group of ignorant *mushrikin*...

Worse than that still, is if he was to prostrate to his grave, or offers *salah* towards him, seeing the *salah* done towards the grave as greater in virtue than *salah* facing the *Qiblah*. Some of them even say: “This is the *qiblah* of the selected people and the Ka’bah is the *qiblah* of the general people...”

Still worse than that is that they see a journey to the grave as a type of *hajj*, even saying that if undertaken a number of times it is equal to *Hajj*, with the extremists amongst them saying that visiting it once is better than *Hajj* to the Ka’bah multiple times, and similar to this. All of this is *shirk*, even if many people have fallen into some of them.

The second: one who says to the dead or absent, from the prophets or righteous: “Ask Allah for me,” “Ask your Lord for us,” or “Ask Allah for us,” similar to what is done by the Christians with regards to Maryam and others. A knowledgeable person would not doubt that this matter is not permissible and that

it is from the innovations which none of the *Salaf* of the *ummah* have taken part in.

Thus it is known that it is not permissible to ask the dead for anything; it should not be sought out from him to make *du'a* to Allah for himself or other than that. It is not permissible to plea to him about worldly affairs or matters pertaining to the *Din*, even if it was permissible to complain to him during his life, because doing so when he was alive does not lead to *shirk*, while this does lead to *shirk*...

The third: that he says: "I ask You, [O Allah], by the name of so-and-so," or "by the virtue of so-and-so," and things similar to this nature that was mentioned by Abu Hanifah, Abu Yusuf, and others, in it not being permissible.¹¹⁹

¹¹⁹ *Majmu' al-Fatawa*, v. 1, p. 350.